



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

marriage to Cossutia. In one inscription<sup>1</sup> we read of a gladiator who died at the age of twenty-two, and had been married seven years. In another<sup>2</sup> we find the following verses: "Intra ter quinos infelix occidit annos, Sic illi coniunx, sic toga pura data est."

It seems, therefore, on the basis of the invariable meaning of *dimittere* in Suetonius (and indeed, as far as cited, elsewhere in Latin literature) and on the basis of the passage in Plutarch *Caes.* 5 that we can hardly escape the conclusion that Caesar married Cossutia. The objection of Groebe, who revised Drumann's work, that Suetonius' words forbid our regarding Cossutia as Caesar's wife, does not seem to me sound. If one were to say: "Cossutia was divorced by Caesar; he had become engaged to her while still a *praetextatus*," the reader would readily assume (1) that a marriage actually took place, (2) that the engagement had preceded the assumption of the *toga virilis*, but (3) that the marriage had followed it. And does not Suetonius in the passage under discussion really say what has just been presented hypothetically? Indeed, of the emperor Tiberius these very words of Suetonius might have been used, for he divorced Vipsania Agrippina (*Suet. Tib.* 7. 2), to whom he had been betrothed while he was still a *praetextatus* (*Nepos Att.* 19).

To claim, therefore, that Cossutia did not marry Caesar, demands that we believe *dimittere* to be used in an unparalleled sense, and that Plutarch *Caes.* 5 be calmly set aside as incorrect. In short, what little evidence we have on the matter, all forces us to conclude that Cossutia was actually Caesar's wife.

MONROE E. DEUTSCH

UNIVERSITY OF CALIFORNIA

---

### MAY A HERO HAVE A TEMPLE?

As his initial argument against the identification of the famous temple at Athens with the Theseum, Mr. Frazer (*Pausanias's Description of Greece*, II, 153) remarks: "Theseus was not a god but a hero; hence his sanctuary was not a temple but a *herōon*. The distinction between deities and worshipful heroes was a sharp one in Greek religion; only a deity had a temple (*naos*); a hero had a heroic shrine (*herōon*)."<sup>1</sup> In this connection the following list of individuals to whom *naoi* are ascribed by Pausanias is significant: Amphiaraus, at the Amphiareum in Attica (1. 34. 2); Ajax, at Salamis (1. 35. 3); Cyamites, along the Sacred Way (1. 37. 4); Triptolemus, at Eleusis (1. 38. 6); Palaemon, at the Isthmus (2. 2. 1); Clymenus, at Hermione (2. 35. 9); Caesar, at Sparta (3. 11. 4); Augustus, at Sparta (*ibid.*); Lycurus, at Sparta (3. 16. 6); Menelaus, at Therapne (3. 19. 9); Achilles, at

<sup>1</sup> *CIL*, V, 2, 5933.

<sup>2</sup> L. Friedlaender, *Darstellungen aus der Sittengeschichte Roms*, I<sup>a</sup>, 469, n. 8.

Therapne (3. 19. 11); Roman kings, at Asopus in Laconia (3. 22. 9); Cassandra, at Leuctra in Laconia (3. 26. 5); Messene, at Messene (4. 32. 11); Iphigenia, at Aegira (7. 26. 5); Heracles, at Hyettus in Boeotia (9. 24. 3); Heracles, near Boeotian Orchomenus (9. 38. 6); Hercyna, at Lebadea (9. 39. 3); Trophonius, at Lebadea (9. 29. 4). Several of the temples are said by Pausanias to have had statues of the heroes, presumably cult-statues. If it be objected that these persons had been deified and virtually were gods, the objection may be sustained. Surely, however, if a *naos* may be devoted to Lycurgus, one may be allowed, a fortiori, to Theseus. Not that the temple at Athens must for this reason be the Theseum; other arguments to the contrary are decisive, but the argument in question will not stand. I mentioned this relation briefly some time ago (*American Journal of Archaeology*, XIII [1909], 57) without publishing the evidence, which has recently come again to my attention.

C. H. WELLER

IOWA CITY, IOWA

---

NOTE ON CHALCIDIUS' COMMENTARY ON THE  
*TIMAEUS* ccxxviii

Wrobel's text reads: "Hoc loco calumniari solent homines, quibus veri indagandi cura nulla est. Dicunt enim Platonem in Phaedro quidem adserere animam esse sine ulla compositione proptereaque indissolubilem, in Timaeo tamen compositam rem confiteri," etc. Wrobel's index refers to *Phaedrus* 245C-246A. But neither there nor elsewhere in the *Phaedrus* does Plato affirm the soul to be "sine ulla compositione proptereaque indissolubilem." Chalcidius evidently had in mind *Phaedo* 78C, *ἀσύνθετον*, etc., and 80B, *καὶ ἀδιαλύτῳ*, etc. Chalcidius knew and elsewhere quotes the *Phaedo*. We must restore here in *Phaedone*.

PAUL SHOREY

---

'ΟΛΙΓΟΜΕΡΙΑ AND ΠΟΛΥΜΕΡΙΑ

These terms are used to describe "blemishes" (*κακίαι*) of the heroic verse in the two following passages:

A. Eustathius, 353. 39: *ἀλλὰ τὸ μὲν τοιοῦτον πάθος ἔχοι ἀν λόγου κακίαν ἔπους εἶναι, καθὰ τὴν δλιγόμε[τρο]ν πίαν, ἥ θεωρέται ἐν στίχῳ ἐξ δλίγων μερῶν λόγου συγκειμένῳ, οἷον*

*κολλητὸν βλήτροισι, δύω καὶ εἰκοσίτηχν* (O 678).

*εὐτελὲς γὰρ τὸ ἐκ δύο μερῶν λόγου, ἥγουν ὀνόματος καὶ συνδέσμου, ἥρῳν ἔπος συγκεκροτῆσθαι.*

*τὸ δὲ καὶ τὴν πολυμετροῦ τρίτην εἶναι κακίαν ἔπους, καθ' ἥν στίχος ἀπήρτισται ἐκ πολλῶν μερῶν λόγου συγκείμενος, οἷον*

*ἐν τῷ ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν* (Z 253=406, etc.).